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A

SERMON

PREACHED

AT THE

Herefordshire FEAST,

At St. *MARY Le BOW*,

July 3. 1683.

BIBL. CANT. ACAD.

By *FRA. FOX* Sur-master of Dean *Collet*'s School nigh St. *Paul*'s Church, in the Trust of the Worshipful Society of the *Mercers*.

Πολλάκις ἤδη, ᾧ ἄλλοι καλενόησα, ὅτι Ἄρχων Ἀγαθὸς οὐδὲν διαφέρει Πατρὸς Ἀγαθῦ· Xenoph. Cyri Inst. lib. 8.

LONDON,

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695:90

To My Honoured Friends

THE

STEWARDS

OF THE

Herefordſhire Feaſt

William Cockram,
Philip Vaughan,
Richard Barrow,
Paul Kerry,
James Wellington,
William Ravenhill,
William Jones,
Edward Blount.

My Dear Countrymen,

WHen *Firſt I undertook the Task, I could not handſomely decline, of paying my Reſpects to You; I never leſs dream't of doing Any Thing than what I Now Do,* viz. *of Adventuring abroad in a* Cenſorious World, *and in an* Argument *ſo* Invidious; *for* Prerogative *and* Privilege, *which* (*like* Righteouſneſs *and* Peace) ſhould kiſs each other, *have of late*

most fowly clash'd. *I am conscious to my self of my Total* Unacquaintedness *with the* Methods *of the* Pulpit, *which makes a* Plain Duty *appear in an* Answerable Dress: *of the* Unwelcomeness, *or* (*as some will phrase it*) *the* Unseasonableness *of the Argument I made choice of*; (*for what can be more* grating, *than to Mind men of* Obedience, *who are* Running head-long *into* Rebellion?) *In short, I know nothing can shelter me so much from Obloquy, as the* Superlative Loyalty *of* That Auditory *before whom it was Delivered.*

'Tis True, it is the First Commandment of the Second Table, The First with promise: *And the Main Branch whereon I have insisted, is, That of* Subjection *to our* Civil Parent; *which I have inforced by Arguments drawn from* Scriptures, Christian Writers, *Ancient and Modern, and, in brief, the* General Consent *of* All Mankind. *If I have said* Too Little, *or* Too Mean (*as certainly I must have, when I weigh the Dignity of the Subject*) *my Fault carries its Apology with It, and you are bound to defend the short Interruption and surprize of a Person engaged in a most Laborious Employ: If any thing like* Too severe, *it will be pardonable from the Son of That Father who was stript and plunder'd by a Band of* Army-Saints, *who there-*

therefore chiefly hated Popery, *that They might by that* Pretext *more ſecurely* reap the Harveſt of Sacrilege and free Goſpel Plunder.

Yet nothing of this Nature had prevail'd with me. Had I not ſeen a ſort of Modern Jews, *endeavouring to* Juſtifie *the* Acts *of Their* Forefathers, *and to Tranſcribe the* Rebellion *comment'd in* Forty One, *in Bloudier Characters, to be* wrote *with* Point *of* Sword, *and* Seal'd *by* Dint *of* Blunderbuſs *in* Eighty Three.

The Life of Our Second Sacred Soveraign of That Name is the Prize Hunted after by the moſt Bloody Conſpirators *and* Aſſociators *that ever yet aroſe, ſince God Form'd Man upon Earth. 'Tis an* Hearty Remonſtrance *againſt THAT SACRED EFFUSION has made Me ſpeak, who, otherwiſe, had been as Mute as* Croeſus's *Son. If what I have ſaid, may ſerve to Blunt the Edge of One Traytor's Sword, I have ſome part of my End.*

The Peace *and flouriſhing Condition of this* Church *and* Kingdom, *Length of Days, with Increaſe of Honours, a* Proſperous *and* Pacifick Reign *over* Us; *Exuberance of* Allegeance *and* Fidelity *in the Hearts and Practices of All his Subjects*; Detections *and* Defeatments *of the* Conſults *and* Cabals *of All his Bold* Conſpiring Enemies, *are Bleſſings, which (As in Duty Bound),*

Bound) I daily pray for in behalf of my Moſt Gracious Soveraign: *Next theſe, That You, my Dear Country-men, may No leſs ſtrive to out-do* All Others *on the Score of* Loyalty, *than* * Our Country *does* All Others *for the Glory of* Fertility: *Which is the earneſt Wiſh of,*

* *Regio* eſt præter *Amœnitatem*, aut *Paſcendis Pecoribus*, aut *Alendis Frugibus* uſquam non *Mitiſſima*, & ab omnibus ad vitam neceſſariis *Inſtructiſſima*; adeò ut *Secundâ* FERTILITATIS *Laude* inter *Angliæ Provincias* acquieſcere *haud facilè* ſit contenta. *Cambd. Britan.* f. 470.

Dear Countrymen,

Yours in all Affectionate Kindneſs

F. F.

A

SERMON

Preached at the

Herefordſhire Feaſt

On Tueſday, *July* 3d, 1683.

Exod. xx. v. 12.

Honour thy Father *and thy* Mother, *&c.*

ON Solemn Appearances of this nature, wherein the Renovation of Mutual Society, Harmony of Minds, Friendſhip and Acquaintance commencing from our very Cradles are the Primary Deſign and Ends. Weighing this Duty with my ſelf, That Arguments of Charity, Brotherly Love, Affectionate Kindneſs, and Endearments, have been Subjects both learnedly and copiouſly handled by Pens much better acquainted with the Methods of the Pulpit: I reſolv'd induſtriouſly to wave them all.

And having often caſt in my mind a very Inſtructive Moral of an *Heathen*; it is the obſervation of the Judicious

Virgil in his Poem on the Polity of the Bees:

------Rege Incolumi Mens omnibus una eſt,
Amiſſo, rupere Fidem.

I muſt plainly own the thought ſtruck upon me. And conſidering, that the Practick Knowledge of our Duties to *Superiors*, but eſpecially that of our *Subjection to the King as Supreme*, is both the *Foundation* and *Cement* of all *Order* and *Society*. Withal bethinking my ſelf of that Signal Impreſs, conferr'd as a laſting mark of Royal Favour on that very *Antient*, but moſt *LOYAL CITY*, wherein I had the Happineſs to draw my firſt Breath.

Invictæ Fidelitatis Præmium.

A *Bearing* and *Motto* together ſo *Noble* and *Gracious*, that I have not yet met its *Rival*, eſpecially when I conſider the *Motto* as the Preſent to his *Loyal City*, from a *King*, a *Martyr*, and a *Saint*.

And being paſſionately deſirous, that no Bar or Blot may ever come into that Eſcutcheon, I reſolv'd on this occaſion to recommend to your preſent Meditations, and your future (continued) practice a lively Specimen of that Loyalty for which your Anceſtors Names and Memories will ſhine in all the Annals of Poſterity. And what we are ſecure of, as to them, I do methinks no leſs confidently promiſe my ſelf from this Days Auditory.

Which ſtrong Impulſe of Mind, that it may prove ſucceſsful, and that our preſent Aſſembling, as it imports intentions of renewing Ancient correſpondency and unanimity, ſo it may no leſs of Rivalſhip in Loyal duty. I have made choice to enforce the practice eſpecially of the latter, from that Portion of God's Word, once written by God's own Finger, and deliver'd to *Moſes* on Mount *Sinai*.

Which Plain, but neceſſary and comprehenſive Duty, that we may the better treat about by way of commen-

mentary, two things are fit to be inquired into. First, What is meant by [*Honour*] 2*dly*, What by [*Father*] and [*Mother.*] And first, *Honour* may be considered, either in a Laxer, or a stricter acceptation. If we take it in the larger sense, it is defined by the Philosopher * Ἀρετῆς Ἆθλον, *The reward of Vertue attributed to, and conferred upon good Men*: Or, as *Aquinas*, and the School-men, pursuant to the mind of the Philosopher, *The Testimony of some excellency in any Man according to Vertue.* Thus we are said to honour Valour and Conduct in a General, prudent dispatches of publick Affairs in a Minister of State, Exemplary Holiness in a Prelate or Divine, Indefatigable Study, and Judicious sagacity in a Man addicted to Letters; Thus we extol a skilful Pilot in a Ship, an eloquent and perswasive Orator at a Bar, a cunning Artificer in his Shop, a curious Architect in a vast Building, a laborious and successful Improver of Husbandry in the Cultivation and Manuring of his Grounds: Briefly, thus we respect whatever eminency we discern in any Man of whatsoever Profession he be: And, as the Son of *Sirach* eloquently expresses it. [Ecclus. 44.] *Thus we praise famous Men, and our Fathers that begat us; such as did bear Rule in their Kingdoms, Men renowned for their power, giving Counsel by their understanding, and declaring Prophecies. Leaders of the People by their Counsels, by their knowledge of Learning meet for the People, wise and eloquent in their Instructions, such as found out Musical Tunes, and recited Verses in Writing. Men honoured in their Generations, and who were the Glory of their Times.*

* 4. Eth. c. 3. Τῆς Ἀρετῆς γὰρ Ἆθλον ἡ Τιμὴ, καὶ ἀπονέμεται τοῖς Ἀγαθοῖς.

So that *Honour* in this largest sense, is, you see, a *Testimony* and *Recognition* of something, this or that way *Eminent* and *Remarkable* in the Persons we admire. But then 2*dly*, If we look upon it strictly, with

a closer Reference to its Acceptation in my Text: It seems to be a part of Positive Justice; which Justice as it teaches us in General, *To yield to every man, that which by any kind of Right, he may challenge from us as his due*: So in particular, it calls upon us to discharge those Duties which we owe to *our Superiors and Betters*.

And therefore with reference to our present purpose, we will presume to say, That by honour in my Text is meant, that *Peculiar Respect*, *Deference* and *Duty* which we *owe* to others, considering our selves as *Men*, as *Christians*, and as *Members* of a *Kingdom* or *Community*.

And by this means, under the Terms of *Father* and *Mother*, we will readily comprize: 1. Our *Natural*, 2. Our *Spiritual*, 3. Our *Civil Parents*.

Which *three* Topicks of Discourse, I had once intended to pursue in this following Method, by shewing wherein the Honour to our *Natural Parents* did consist: As 1. In Reverence, 2. Love, 3. Obedience, 4. If need be, Succour and Maintenance. 2. In reference to our *Spiritual Parents*: 1. In Love, 2. Esteem, 3. Maintenance, 4. Obedience. Lastly, for our *Civil Parents*, 1. In Honour, 2. Tribute, 3. Subjection. In reference to all three, in Prayers for them.

But finding this Method too extensive for a single Discourse, I resolv'd better to consult your Patience, by speaking to the *two* first kinds of Parents succinctly and in General. And even in the *third* insisting only on that necessary Branch of it, viz. *Subjection*.

In treating about which I shall endeavour, and hope effectually to shew, That both the *express Word of God*, the *Unanimous Consent* both of the *Primitive* and *Later Christians*, as also that of the more *Sober* and *Judicious Heathens* do conspire to *this Assertion*; and that it is not only the express *Injunction* of the *Gospel*, but also the

Uni-

Univerſal and *concurrent Vogue* of *all Mankind*. *Render unto Cæſar the things that are Cæſars.*

To begin with the Firſt of theſe three Generals: The *Honour due* to *Natural Parents.*

Which Duty being (as the Orator ſpeaks) a thing (as it were) born with us, and bred in us, ſhould methinks ſtand in need of little or no Motives to enforce it. For conſidering with how great diſadvantages (in compariſon of the *Fœtus* of moſt other Creatures) poor Infants make their entry into Light; How far, and for how long a Time they ſtand in need of all extrinſick Aids and Succours, in reſpect of both their *Natural* and their *Moral Incapacities*; both which muſt find Supplies directly or indirectly from the tender care and Bowels of a Father toward thoſe living ſeparate Eſſentials of Himſelf.

Methinks, I ſay, ſince the *Duties* of *Honour* and *Obedience* upon theſe ſuppoſals, are, or ought at leaſt to be, the *Pure Reſult* of *Innate Gratitude* and *Retribution*; an Argument of this Nature ſhould want no Perſwaſive to it.

But when on the other hand we ſee the *Degeneracy* and *Reſtiveneſs* of *Youth*, as to their Practice in the Caſe: I can hardly forbear pronouncing upon this, as our Bleſſed Saviour did upon the Caſes of Divorce among the Jews, and ſay, *Verily for the Hardneſs and Unnaturalneſs of our Hearts God gave us this Law.*

All Duty, certainly all Love, Reverence, Succor, Relief, Tenderneſs is ſo far ſhort of what Indulgence our dear Parents firſt exhibited to Us, when utterly Incapacitate for ſelf-aſſiſtance; That, methinks nothing on this ſide a Monſter and Prodigy in Nature could be tempted to entertain other thoughts toward a Parent, than of expreſſing the Higheſt Willingneſs to execute their (lawful) commands; The Freeſt

Prom-

Promptitude to comport with their Requeſts; the greateſt chearfulneſs and Alacrity to do 'em Service; the moſt Paſſionate deſires to oblige and indear 'em; the moſt Anxious Fears, leſt in any thing we offend 'em: Briefly, the moſt ambitious deſigns of approving our ſelves to 'em by all external Acts of Reverence and Honour; as knowing that what deference we pay to them, we (in effect) devolve upon our ſelves, and challenge the like Homage from our Children and Poſterity.

And yet, even this moſt Natural Duty has in all Ages been moſt unduely ſlighted and contemned; The Pretext of *Corban* with a *zealous Phariſee* has *Eluded* or *Outweigh'd* it; The ſupine *Inſolence* of an *Atheiſt* has *Poſtponed* it; The *Zeal* of a *New Light* has almoſt *extinguiſh'd* it; Notwithſtanding *God Almighty* once *Pronounced* it, *Annexing* the *Sole Promiſe* in the *whole Decalogue* to the *Obſervation* of it, even *Length of Days*.

I ſhall not here take occaſion to repeat to you the frequent Inculcations of this Duty in Scriptures, both of Old and New Teſtament, eſpecially in the Book of *Proverbs*, and the Epiſtles of St. *Paul*.

Nor on the other hand call to your memory the *Pernicious Effects* of *Diſobedience*, the *Threats* and *Menaces* denounced againſt it: Of *dying the Death*, of *having* their *Lamps put out in obſcurity*, of the *Ravens of the Valley picking out their Eyes*, &c.

This laſt heavy Denunciation, I confeſs I cannot ſlip without a little notice taking: The expreſſion occurs, Prov. 30. v. 17. *The Eye that mocketh at his Father, and deſpiſeth to obey his Mother, the* RAVENS *of the* VALLEY *ſhall pick it out, and the young Eagles ſhall eat it.* It implies the *Higheſt Vindictive Juſtice* a Man is capable of receiving in this World, as

as the *Reward* and *Genuine Fruit* of *Diſobedience*.

For, as a Learned Man * now living obſerves out of the Jewiſh Writers, They who for their *Rebellion* againſt their *Parents* were *adjudged* to *Death* by the *Law* of *Moſes*; To make them more *Deteſtable* to *Humane Nature*, their Bodies were thrown into ſome loathſome Places, call'd, the *Valley* of *Carkaſes* (Jer. 31.) or the *Valley* of *Crows*, as *Bochartus* conjectures.

* See Tr. Pur. on Pro. 30th. Arg. (h) p. 537.

And, though the *Jews* according to the ſtrictneſs of their Law, were not to ſuffer a dead Body to remain upon the Gibbet beyond the Evening, yet in ſome caſes we find they did, as is plain from 2 *Sam.* 21. In the caſe of *Saul*'s ſeven Sons, who were hang'd in *Gibeah* of *Saul*. And *Paulus Fagius* upon my *Text* obſerves, citing theſe very words of *Agur*, *That Diſobedient Children ſhall come to an* IGNOMINIOUS DEATH, *and end their Days by an* HALTER, *or ſome other Puniſhment, and ſo become* FOOD *for* CROWS.

And having thus briefly delivered my ſenſe concerning *Obedience*, together with the *Fatal Conſequents* of the *contrary*, I might ſuperſede this Argument. And yet, methinks I cannot leave it, without this one Remark.

That as a *Free*, *Ingenuous* and *Spontaneous Deference* to *Natural Parents* founded upon Principles of *Humility* and *Gratitude*, chalk out a bright and ſhining Path to Men to a *Procedure* in all *Vertuous* and *Godly Courſes*; So on the other hand a *Stubborn*, *Reſtive*, *Diſobedient Temper unmaſter'd* in our *Youth*, qualifies for *Schiſm*, *Faction* and *Rebellion* in the ſelf ſame Perſons when become *Adult*: And he who in his tender Years has learnt the Method of *Deſpiſing* the *Dictates* of his *Father*, is *fairly Principled*, I muſt needs ſay, and may (for ought I know) eſteem it no ſmall *Branch* of his

Liberty

Liberty and *Property*, to *oppoſe* the *Wiſe* and *juſt Injunctions* and *Commands* even of the *Prince* and *Father* of his *Country*.

In a word, which is an (yet) higher Aggravation of the Sin; Diſobedience to our Parents, as it is a Sin that ſtands charged and branded with the blackeſt Character of *INGRATITUDE*: So to me it ſeems to come but little (if at all) ſhort of down-right *Sacrilege*. For as St. *John* infers in the Argument of Brotherly love, ſo muſt I in this of Filial Duty, *He that will not Honour and Obey his Parent whom he hath ſeen, How much leſs will he be induced to Honour God whom he hath not ſeen?*

And thus I cloſe my Deſcant on the firſt Branch of *Honour* due to *Father* and *Mother*.

The *next ſort* of Parents to whom the *Honour* in my Text is *due*, are our *Spiritual Parents*. *Thoſe who labour among us, and are over us in the Lord, and admoniſh us*, (as St. *Paul* ſpeaks, 1 *Theſſ.* 5. 13.) *Theſe* we are to *eſteem very highly in love for their Works ſake*.

Now the *Honour due* to *theſe Perſons*, that we may the better be apprehenſive of; it will be requiſite to take a curſory view of what *Characters* they ſtand commended to us under in the Scriptures.

As firſt (under the old Law) they are ſaid to be *anointed* to their *Office*. So we read, *Exod.* 40th. of the *anointing Aaron and his Sons, that they might miniſter to the Lord in the Prieſt's Office*; *And their anointing was to be for an everlaſting Prieſthood throughout their Generations*. And the Prophet *Iſaiah* ſpeaking of our Saviour *Chriſt*, ſays, *c.* 61. *v.* 1. That *the Lord had anointed him to Preach*. Now there were but *three* ſorts of People *capable* of this *Unction* among the *Jews*, viz. *Kings*,

Kings, *Prieſts* and *Prophets*, which may ſuffice to be ſpoken for the firſt Branch of their Character.

In the next place they were call'd *God's HOLY ONES*; Thus *Moſes* when he Bleſſed the Children of *Iſrael*, Deut. 33. *v.* 8. ſaid of *Levi*, *Let thy Thummim and thy Urim be with thy HOLY ONE.*

Again, they are ſtiled *Watchmen*, ſo *Iſai.* 62. *v.* 6. I have ſet *Watchmen* upon thy Walls, O *Jeruſalem* [*pro muris tuis pro ſalute tua precatores conſtitui Sacerdotes & Levitas*] (ſo *Grotius* *) And *Ezek.* 3. *v.* 17. I have made thee a *Watchman* to the *Houſe* of *Iſrael*: To which accords that of *Heb.* 13. *v.* 17. Where the Duty of *Obedience* to 'em is urged on this Account. For, ſays the Apoſtle, *They Watch for your Souls as they that muſt give an Account.*

* *Tom.* 1. *Edit. Ult. p.* 335.

Which Perſons there ſaid to have the Rule over them, and who on that ſcore are to be obey'd, That you may be aſſured St. *Paul* meant of no other but *Spiritual Fathers or Paſtors*; you may be ſatisfied from *v.* 17. of the foremention'd 5 *Theſſ.* That they were *thoſe which laboured among 'em, were over 'em in the Lord, and admoniſh'd 'em.*

And indeed throughout the New Teſtament we find them ſtiled, ſometimes *Lights*, ſometimes *Stewards*, elſewhere *Planters*, *Builders*, *Pillars*, *Shepherds*, *Ambaſſadours*, *Rulers*, nay *Stars* and *Angels*. Theſe High and Honourable Titles are, you ſee, beſtowed upon them in the *Scriptures.*

And to ſay the Truth, in all Nations and Ages, thoſe who were *Converſant* about *Holy Things*, have had peculiar *Deference* and *Veneration* paid 'em. Such was that to the *Magi* among the *Perſians*, the *Hierophantæ* with the *Egyptians*, the *Brachmans* among the *Indians*, the *Druids* among the *Gauls*, and the *Augures* amidſt the old *Etrurians* and *Romans.*

Indeed all *Nations* throughout the whole Series of Hiſtory, whether *Civil* or *Barbarous*, have ever had a due regard for thoſe Perſons whom they have look'd upon as employed *Circa Sacra*, and whoſe *Engagements* have been devoted to the *Service* of their *Temples*.

Nor has this Duty and Reſpect to Perſons, whoſe Profeſſion was reputed Divine, ever totally *Ebb'd* and *Stagnated*. Till in theſe latter Ages of the World a Generation of Men aroſe, whoſe *Mouths* ('tis true) were *filled* with the *Dialect* of *Canaan*, but in their *Moral lineaments* and features they ſo *tranſcribed Corah* and his *Aſſociates*; As if the Earth being weary of the Burden, had again miraculouſly *ſpew'd up thoſe very Individuals*, whom once by God's command in Vindication of His Servants, *Moſes* and *Aaron*'s Honour, ſhe had of old *ſwallow'd Alive* within Her *Bowels*.

Theſe Men, I grant, were *Qualified*, or, (to phraſe it in their own Idiom) *Gifted*, to tell the *Sons* of *Levi*, *They took too much upon 'em*. And that *All the Lords People* (from Weavers down to Broom-men, Tinkers and Tranſlators) Even *All the Lords People were Holy*.

It is a Tragical Hiſtory which I recollect: Whileſt I mention theſe things before you this Day, for I no ſooner entertain the thought of it, but methinks I ſee before mine Eyes, not *London*'s only, but *All Englands Bill* of *Mortality*, in reſpect of the *Genuine Tribe of Levi*.

And I moſt heartily Pray to God, and hope you All Unanimouſly Joyn with me at this Moment: That neither You, nor I, nor Any of our Poſterity may ever ſee the Repeated Effects of ſuch a *Diſmal* and *Amazing*, (yet ſtill Pretended) *Thorough Reformation*.

For

For they did indeed *Reform*, and that *too Thoroughly*. But *How?*

Firſt, by the *Barbarous Murder* of that *Prelate*, who was confeſſedly the *Maul* and *Batterer* of the *Romiſh Cauſe*; a *Prelate*, of whom even his ſevereſt Enemy, (after the Fatal Blow once Dealt) could ſay, That *Biſhop Lawd had ſmote the Pope under the fifth Ribb.*

They did *Reform.* But *How?* By *Impriſoning* one *Moyety* of the *Biſhops* in the *Tower*, and by *Dividing* and ſharing the *Poſſeſſions* of them *All.*

They did *Reform.* But *How?* By *turning All* the *Loyal London-Clergy out of Doors*, making their *Wives*, *Widows*; and their *Children* (in effect) *Fatherleſs* before their Time.

They did *Reform.* But *How?* By *ſhutting* up *Church-Doors*, eſpecially on ſuch *Feſtivals*, as did *commemorate* the *Mercy* of our *Redemption* in its ſeveral *Circumſtances.* And by *Suſpending* the *Uſe* of *Sacraments* in diverſe Places of the Land, and This, *without* the *FOREIGN ASSISTANCE* of a *ROMAN INTERDICT.*

They did *Reform*, by Turning *Cathedrals* into *Stables*, and *Churches* into *Synagogues* of *Satan*, and *Cages* of *Unclean Birds*, where the *Cormorant* and the *Bittern*, the *Owle* and the *Raven*, the *Satyr* and the *Shrich-Owle* ſhould ſupply the Place of *Choriſters*, and unneceſſary *Church-Muſick.*

In a word, They did *Reform*, by *Totally Aboliſhing* the *Reaſonable Chriſtian Service* of the *Common-Prayer*, and by *Introducing* an *Affected Rhapſody* of *Blaſphemy* and *Non-ſenſe* in its ſtead.

I muſt confeſs (plainly) my Heart is very full, when I make mention of theſe Things; I ſhall therefore conclude Abruptly.

For I muſt otherwiſe neceſſarily break forth from

Words to Tears, ſhould I with the *Captive Jews* of Old in *Babylon*, Proceed to call to mind the *Paſt unparallell'd Deſolations of our Sion.*

I Proceed therefore to the third ſort of Parent, whom we are commanded to Honour, our *Civil Parent* the *King*. *Whom God*, &c.

And herein (becauſe the *Matter* of *Subjection* has of late been a *Conteſted Point*, the *Soveraignty* being *Affirm'd* by ſome to be, like the *Prieſthood* in the *Days* of *Jeroboam*, *In the meaneſt of the People*) I ſhall therefore according to my promiſed Method, Inſiſt on that ſole Topick, *viz.* The Aſſertion of *Regal Power:* and ſhew both the *Power* of the *Prince*; and the Conſequent *Obedience* of the *Subject*.

Both which I ſhall endeavour to eſtabliſh from *Scriptures*, *Chriſtians*, and from *Heathen Writers*.

Now the *Power* of the *Prince* is in Holy Writ declared,

1. From the Characters ſtampt upon them.
2. From the Original and Riſe of that Power.

I begin with the firſt, the Stile or Character they ſtand Honoured with in Scriptures; and thoſe are,

Firſt, Anointed. Secondly, Gods.

1. They are called *Anointed*. Now though this *Unction* may be well ſuppoſed to have been in Uſe in very early Ages of the World. Yet the Firſt Poſitive Inſtance that we read of (if I miſtake not) is that of 1 *Sam.* 10. *v.* 1. Where *Samuel took a Vial of Oyl, and poured it on Saul's Head, and kiſſed Him, and ſaid, Is it not becauſe the Lord hath Anointed thee to be Captain over his Inheritance?*

The Next is, That of his Anointing *David*, 1 *Sam.* 16. 13. Where he *Anointed him amidſt his Brethren, and the Spirit of the Lord came upon David from That Day forward.* The

The Account of which *Anointing*, That we may the better underſtand, * we are to Remember, That the chief *Uſe* of *Oyls* and *Anointing* among the *Jews* was at their *Feſtivals*, wherein the Pouring *Oyl* on the *Heads* of the *Gueſts*, was the Higheſt *Expreſſion* of the Greateſt *Joy* at their *Reception*.

* See Dr. *Ham.* on *Act.* x. Note (c)

Hence afterward *Anointing* came to Denote the *Preferring One* before *Another*, and ſo in time became the *Ceremony* of *Conſecrating* to any *Special Office*.

Agreeable to this it is, that That *Eminent Perſon* propheſied of by *Moſes*, whom God ſhould ſend, and whom they were to Hear, is known by the *ſtile* of *The Anointed*, *The Meſſiah*: becauſe he was thus preferr'd by God, According to that of *Pſal.* 45. *being Anointed with Oyl of Gladneſs above his Fellows.*

Thus *Kings* are call'd, The *Anointed* of the *Lord*: And 'tis a particular Piece of Honour, which God by way of Anticipation expreſſes to *Cyrus* King of *Perſia* by the Prophet *Iſaiah*, *c.* 45. *v.* 1. *Thus ſaith the Lord to his Anointed, to Cyrus, whoſe Right hand I have holden to ſubdue Nations before him.*

Again, Another *Stile* of *Honour* which the Scriptures do Aſſign 'em, is, The Compellation of *Gods*. Pſal. 82. v. 6. *I have ſaid Ye are Gods, And All of You are the Children of the Moſt High.* Which Stile of the Prophet *David* our *Saviour* ſeems not in the leaſt to Carp at: [*Joh.* 10. *v.* 34.] but rather makes uſe of it as an Argument *à minori*, to free and *Vindicate* himſelf from the *Calumny* of *Blaſphemer* caſt upon him by the *Jews*, When he declared *himſelf* to be the *Son* of *God*.

Again Secondly, The *Power* of the *Prince* will farther appear, If we conſider the Riſe and Origine Aſſigned to it in the Scriptures.

I begin with that of *Solomon*, Prov. 8. 15, 16. *By me Kings Reign, and Princes decree Juſtice; By me Princes Rule, and Nobles, even All the Judges of the Earth.* Which Truth being laid as a Foundation and Principle, he might very well Infer, as he elſewhere does, *Eccl.* 8. *v.* 4. *Where the Word of a King is, there is Power, and who may ſay unto him, What doeſt Thou?*

Of this we have the Prophet *Daniel* Putting *Nebuchadnezzar* himſelf in Mind, *Dan.* 2. *v.* 27. *Thou O King art a King of kings, For the God of Heaven hath given thee a Kingdom, Power, and Strength, and Glory.*

And again ſoon after to his Grand-Child *Belſhazzar*, *c.* 5. *v.* 18, 19. (And I hope none will preſume to ſay, That *Daniel* was either an Evil Counſellor, or That Being *Prime Miniſter of State*, He laboured to Infuſe *Arbitrary Principles* into his *Soveraign*; Yet this Good Courtier plainly Tells *Belſhazzar*,) *The Moſt High God gave Nebuchadnezzar thy Father a Kingdom, and Majeſty, and Glory, and Honour. And for the Majeſty that he gave him, All People, Nations and Languages trembled and feared before him: Whom he would he ſlew, and whom he would he kept alive, and whom he would he ſet up, and whom he would he put down.*

A *Declaration* of ſo Large and Extenſive a *Commiſſion*, from *Heaven*, and that by the Mouth of ſo Great a Prophet, That I may very well ſuperſede All farther Citations by way of Proof of it from the Old Teſtament.

If we look into the New Teſtament, methinks, the Words of the *Apoſtle* ſpeak as loud as Thunder, both the *Origine* of their *Power*, and alſo the *Neceſſity* of *Subjection* to it. *Let every Soul*, ſays he, *be ſubject to the Higher Powers*: and, why ſo? Why, even for this undeniable Reaſon. Becauſe *The Powers that be, are ordained of God:* And I need not tell you what follows.

Let

Let *Traytors* and *Conspirators* look after that, 'Tis their Concernment in the highest Measure so to do.

St. *Peter* is of the same mind with St. *Paul*, 1 *Pet.* 2. *v.* 13. Nay, Our *Blessed Saviour* did not only own and Affirm *Cæsar's Right* against the Captious *Jews*; and That from the very *Image* and *Superscription* of his *Coyne*: But likewise, that He might give no Occasion of Offence, and also (not improbably) that He might set a Fair Example to All Persons of Not withholding from the King his Tribute, he Put himself to the expence of a Miracle for Payment of it, *Matt.* 17. v. *ult.*

And having given you a Tast of the Sense of Holy Scriptures in the Matter, I now hasten to what Authors, either Christian, or Prophane, have deliver'd in the Case.

And because *Gregory* of *Nazianzum* has (by an *Apostate* from *Good Manners*, scarce worth naming) been made use of to *spit in the Face of Majesty*, I'le begin with Him.

This Good Father in his 17*th.* Oration, To the Amazed Citizens, speaking to the Governour of the Province, uses this expression: * That He, together with Christ, did Rule the People committed to his Charge. That from Him he had received the Sword, and in that Respect was as the Image of God.

* *Gr. Naz. ad Cives timore perculsos.* Χριστῷ συνάρχεις, Χριστῷ καὶ συνδιοικεῖς. παρ' ἐκείνου σοι τὸ ξίφος, &c. εἰκὼν εἶ τοῦ Θεοῦ.

Again in his 27. Oration. ‖ He exhorts Courtiers and Men in Authority. Continue, says he, Faithful to your Kings; but first of all to God: And for his sake to them also, to whom you have been concredited and committed by Him.

‖ Πιστοὶ μένετε τοῖς Βασιλεῦσι· Θεῷ δὲ πρότερον, δι' ὃν καὶ τούτοις, οἷς ἐπιστεύθητε, καὶ οἷς παρεδίδοσθε. *Gr. Naz. Orat.* 27.

And

And again, ‖ In his Panegyrick to *Constantius*, he Affirms:

Existimare quidem de Principibus nemini fas est.

It is Unfit *for* Any *Man so much as to* pass *their* Judgment *upon* Princes *and their* Affairs.----*For*, says he, *In the very Entrance, That Veneration which accompanies their* Majesty *Presents it self, and* Repels *busie Enquirers.* And if Any have drawn nearer, *The same hath befallen Them, which hath done those who earnestly lend their Eyes toward the Sun, Their sight is dazled, and they lose the Faculty of seeing.* From whence you see, That *Gregory* in his more calm and composed Thoughts was very *Loyal*, and was not at all Hours at Leisure for *Invectives.*

‖ *Gr. N.* Paneg. Const. Imp. dict. *Existimare* quidem de *Principibus* Nemini *fas* est. Nam & in Vestibulo suo Inquirentem repellit objecta Veneratio; & si qui propius adierunt, quod oculis in Solem se contendentibus evenit, præstrictâ acie, videndi facultate caruerunt.

Tertullian I name next, who in his Apology, Cs. 30, & 33.* *Thence is the Emperour, from whence he was a Man before He became Emperor: Thence he hath his Authority, from whence he hath his Breath.*

* Inde est Imperator, unde & Homo antequam Imperator; Inde Potestas Illi, unde & Spiritus. *Tert. Apol. c.* 30.

‖ And again, Asserting the Christians Case in Point of *Loyalty*, he breaks forth elegantly to this Effect: *But what should I speak more of the Religious and Observant Respect of Christians toward the Emperour: Whom of Necessity We must Reverence as One That OUR Lord hath Chosen; So as we may Truly say, Cæsar is rather OURS than YOURS, as being Ordain'd by OUR God.*

‖ Sed quid ego ampliùs de *Religione* atque *Pietate Christianâ* in *Imperatorem*? quem necesse est suspiciamus, ut Eum quem *Dominus Noster* elegit: ut merito dixerim, *Noster* est magis *Cæsar*, ut à *Nostro Deo* constitutus. *Ibid. c.* 33.

Next him comes *Chrysostome*, who in his 23. Serm. on Ep. *Rom.*] says,* *It is the Pleasure of God, That the*

* Ὁ Θεὸς οὕτω βούλεται, ἵνα ὁ Ἄρχων ὁ παρ' αὐτοῦ τυπωθεὶς, τὴν οἰκείαν ἰσχὺν ἔχῃ. *Chr.* Hom. 23. Ep. ad *Rom.*

the Magiſtrate whom he hath ſtamped with His OWN IMAGE, ſhould have alſo his OWN POWER.

And again, * *He that obeyeth not him maketh War in a Sort with God, who hath Appointed theſe things.* ‖ *Let us not therefore Invert this Order, nor Fight with God: Demonſtrating by our Deeds, That ſaying of the Apoſtle, Whoſoever Reſiſteth the Power, Reſiſteth the Ordinance of God.*

* Ὁ μὴ ὑπακούων ἐκείνῳ, τῷ Θεῷ πολεμεῖ τῷ ταῦτα νομοθετήσαντι. Id. Ibid.

‖ Μὴ τοίνυν τὴν τάξιν ἀναστρέψωμεν, μηδὲ τῷ Θεῷ πολεμῶμεν, τὸ ἀποστολικὸν ἐκεῖνο διὰ τῆς ἔργων ἐπιδεικνύμενοι, ὅτι πᾶς ὁ ἀνθιστάμενος τῇ ἐξουσίᾳ, τῇ τοῦ Θεοῦ διαταγῇ ἀνθέστηκεν. Id. in Serm. de *David* & *Saul.*

Nor is this only the *Senſe* of theſe and divers other *Fathers* in the *Caſe*, But even of *Crowned Heads* themſelves about Their *Own Power*, and thoſe not only *Jewiſh* and *Chriſtian*, but even *Heathen* alſo.

Hear but *Jul. Cæſ.* in *Dion Caſſius*, l. 41. moſt Gallantly Aſſerting this Cauſe. * *Two, ſaith he, both Neceſſary and Wholeſome things hath Nature eſtabliſhed among Men, to Rule and to be Ruled; Without which it is Impoſſible, That any thing for Never ſo ſmall a Time ſhould hold out: Wherefore it behoveth Him that hath the Government of Any, to find out ſuch things as are fitting and to enjoyn them: As alſo him that is ſubject to the Other's Authority, to Yield Obedience to him without All Excuſes, and to Uſe all Diligence in Performance of the Thing that is Commanded.*

* Φύσει γὰρ ἀναγκαῖά τινα, καὶ ζωφέλεια, τὰ μὲν, ἄρχειν ἐν ἀνθρώποις, τὰ δὲ, ἄρχεσθαι πέφυκε· καὶ ἀδύνατόν ἐστιν, ἄνευ αὐτῶν καὶ ὁτιοῦν καὶ ὁπωσοῦν διαγενέσθαι, &c. *Diſ. Hiſt. Rom.* l. 41.

Auguſtus ſucceeded Him, Who Adminiſtred the Affairs of the Empire with that Prudent Care, and Indearing Moderation; As if he had ſtudied to deſerve That Title, which *JULIUS* had in Complement beſtowed on Him. And when the Senate came to ſalute Him with the Stile of *Pater Patriæ*; through Exceſs of Joy he burſt forth into Tears,

and told 'em, * *Since he had now accompliſhed the Heighth of his Deſires, This Title being That He valued above That of Emperor, What had he more to do but to pray the Gods, That to the laſt Period of his Life, he might make good that ſtile, which they by ſo Unanimous Conſent had Honoured him with, and ſo continue to the End The Trueſt Father of his Country.*

* Quod bonum, fauſtumque ſit Tibi, domuique tuæ, C. Auguſte, (.) Senatus Te conſentiens cum P. Rom. conſalutat PATRIÆ PATREM. Cui lacrymans reſpondit Aug. his Verbis. Compos factus votorum meorum P.C. quid habeo aliud à cos Immortales precari, quàm ut hunc conſenſum veſtrum ad ultimum vitæ finem mihi perferre liceat?

Indeed this ſtile of *Pater Patriæ* was Affected by ſucceeding Emperors; None I think of the Twelve Firſt openly declining it, except *Tiberius*, In whoſe Time, (and it is worth Remarking,) *The Saviour of the World was made a Sacrifice.*

Even *Nero* himſelf (That Monſter in Nature, as he After proved) had his firſt *Quinquennium* celebrated, as *Suetonius* Teſtifies. His firſt *five Years Reign* was ſo *Exemplary*. That *Trajan* Himſelf was wont to ſay of it: *Cunctos Principes à Neronis Quinquennio longiſſimè abeſſe.* Moſt Princes came ſhort of it.

Nero, I ſay again, had *his Quinquennium*, which (to the *Scandal* of a late *Reforming Cauſe*) A *Later Uſurping Traytor* was no more Able to *boaſt* of during *His Quinquennium*, than his *Son* after Him of His *Undoubted Right* to the *Succeſſion*, notwithſtanding he had been *confirmed* in it by the *Jus Divinum* of an ALMOST INFALLIBLE COMMON COUNCIL.

I could inſiſt more on Citations out of the Fathers, but I'le rather mention other Chriſtian Writers. *JUSTINIAN* the *Emperor* appears to this

this effect: * The Empire, says he, is delivered to Us by the Heavenly Majesty: By the Divine Appointment We took upon Us the Imperial Robes. And the Rights of the Empire by our Lord Jesus Christ. God did set Us over the Affairs of the *Romans*; and He, according to his Benignity entrusted Us with the Power of the Laws. And ‖ Forasmuch as for this End God from Heaven hath constituted the Regal Power, we thought good to write This Law, &c.

* Deo Auctore nostrum Gubernante Imperium, quod nobis à Cœlesti Majestate traditum est.

Cod. Vet Jur Enucl. in Init.

Alibi. *Nutu Divino Imperiales suscepimus Infulas.* Et, *Per Ipsum (Christum) Jura Imperii suscepimus.*

Et, Ἡμᾶς ὁ Θεὸς τοῖς Ῥωμαίων ἐπέστησε πράγμασι, Nov. 47.

Et, Νόμων πολιτικῶν τὴν ἐξουσίαν ἡμῖν ὁ Θεὸς κατὰ τὴν ἑαυτοῦ φιλανθρωπίαν ἐπίστευσε. Nov. 137. Init.

‖ Ἐπειδὴ βασιλείαν διὰ τοῦτο ὁ Θεὸς ἐξ οὐρανοῦ καθῆκεν, &c. ᾠήθημεν γράψαι. &c.

And again, From the Time, saith he, that God did set Us over the Empire of the *Romans*, we have been Diligent to preserve All our Subjects: The Government of whom God hath committed to Us, without Hurt or Damage.

And indeed Ἡ ἐκ Θεοῦ βασιλεία ἡμῶν (.) is a stile frequent in All the Novels of *Constantius* and *Basilius Porphyrogenetus*. * Nay *Manuel Comnenus* in his Coins, as well as Letters, call'd himself Θεοστεφής. Which stile of *Manuel*'s Predecessors, The *Bishops* of *Rome acknowledg'd* (There was *no holding Kingdoms of the Pope in those days)* for *Zachary* and *Paul* the First, Dated their *Acts* in this stile. *Imperante Domino Piissimo Augusto à Deo Coronato, Magno Imperatore.* And *Charles* the *Great* in the Aquisgr. Capit. writes: *Regnante Domino IESU CHRISTO in perpetuùm Ego CAROLUS Gratiâ Dei, ejusque Misericordiâ donante, Rex & Rector Regni Francorum.* And when He

* As the Most *Learned Prelate* Bishop *Usher* observes, to whose Learned Tract on the *Power* of the *Prince* I refer You.

was afterwards Crown'd Emperour, the People of *Rome* us'd this Solemn Acclamation to him. *CAROLO AVGVSTO à Deo Coronato, Magno & Pacifico Imperatori Romanorum Vita & Victoria.* Nay, *Isidore* tells us, ‖ *That in Ancient Times Painters were used to Figure a single Hand crowning the Heads of Kings; to shew, That their Authority descended to them from Heaven.*

‖ Οἱ Ζωγράφοι σωματοποιοῦντες τὰ ἀσώματα, χεῖρα γράφειν ἐπιχειροῦσι μόνην. στέφουσαν τῶν τῆς γῆς βασιλεύοντων τὰς Κορύφας, ἵνα δείξωσιν οὐρανόθεν αὐτοῖς τὴν ἀρχὴν δεδόσθαι. *Isid. Pelus. l. 3. ep. 161.*

But to pass from Christians, to the Heathen World, and hear Their Censure in the Matter.

I'le begin with *Homer*. Who speaking of Kings, says, Τιμὴ δ' ἐκ Διός ἐστι *. And calls 'em frequently, Διογενεῖς, & Διοτρεφεῖς. Born from, and Nurtured by their *Jove*. On which words *Eustath.* thus Notes: ‖ Not that they derive their Pedigree, but their Kingly Honour from *Jove*.

* Il. β'. v. 197.

‖ Οὐκ ὅτι ἐκ Διὸς τὸ γένος ἕλκουσιν, ἀλλ' ὅτι ἐξ ἐκείνου αὐτοῖς ἡ Τιμὴ, τῆς Βασιλείας δηλαδή. *Eust. p. 199. Rom. Edit.*

And elsewhere he says, * Thou hast the Rule over Nations, and to thee has *Jupiter* lent the Scepter and the Laws: From whence *Eusta.* infers, That the Regal Office is Θεόσδοτον Αγαθόν. ‖ *A Good Gift of God*, and *That the King hath both his Scepter and his Jurisdiction from God.*

* Λαῶν ἐσσὶ Ἄναξ, καί τοι Ζεὺς ἐγγυάλιξε Σκῆπτρον τ' ἠδὲ Θέμιστας. Il.

‖ Θεόσδοτον Αγαθὸν ἡ Βασιλεία, *Eust. in. Il. β'. p. 202.*
Ὁ Ἄναξ καὶ Σκῆπτρον Θεόθεν ἔχει καὶ θέμιστας. *in Il. θ'. p. 738.*

After *Homer* comes *Plato*, who as *Synesius* tells us out of him, Calls the * *Regal Office, a Divine Good Among Men.* And that the *King* is ‖ *as it were a God among Men.*

* Πλάτων Βασιλείαν θεῖον ἀγαθὸν ἐν ἀνθρώποις καλεῖ. *Synes. Orat. de Regno.*

‖ Οἷον Θεὸν ἐξ Ἀνθρώπων, *Ptal. in Pol.*

Men. *Themistius* also, in his Fifth Oration in praise of *Theodosius*, (who might for this Single saying, I think, deserve the Title of *Euphrades.*) * *THAT GOD FROM HEAVEN DID SEND REGAL POWER INTO THE EARTH.* *Pliny* also expresly tells the Emperor *Trajan*: *Te dedit qui ergà omne hominum genus Vice suâ fungereris. That God gave him to be his Substitute toward All Mankind.* Nay *Menander*, as he is Cited by *H. Steph.* Elegantly expresses it: ‖ *That the King is the Lively Image of the Living God.*

Diotogenes the Pyth. in *Stobæus* calls the Regal Power, Ἀρχὴ Ἀνυπεύθυνος· and * *That the King having a Power uncontroulable, and being Himself a living Law, is the Figure of God among Men.* And elsewhere, ‖ *That of Those which by Nature are most Honourable, the Best, indeed, is God; but upon Earth, and Among Men, The King.* *Aristotle* in his 8. of *Ethics*, *c.* 13. says, * *That by Nature the Father hath the Rule over his Children, and the King also over those who are within his Kingdam:* To which Accords That of *Polybius*, Hist. l. 6. ‖ where he declares, *That without any Art, and by the Guidance of Nature it self A Monarchy was first of All constituted.* And *Sen.* * *Natura Commenta est Regem.* *Aristides*

* Βασιλείαν ἐκ τοῦ Οὐρανοῦ κατέπεμψεν εἰς τὴν γῆν ὁ Θεὸς, ὅπως ἂν εἴη Καταφυγὴ τῷ ἀνθρώπῳ ἀπὸ τοῦ νόμου τοῦ ἀκινήτου ὅπερ τὸν ἔμπνουν καὶ ζῶντα. *Themist. Orat.* 5ta *de Humanit. Theodos.*

‖ Εἰκὼν δὲ Βασιλεὺς ἐστιν Ἔμψυχος Θεοῦ· Thus rendred by *Grotius* in his *Excerpta.* *Rex est Imago Viva Viventis Dei.* *Monostich. ab H. Steph. edita. An.* 1569.

* Ὁ δὲ βασιλεὺς ἀρχὰν ἔχων ἀνυπεύθυνον, καὶ αὐτὸς ὢν νόμος ἔμψυχος, Θεὸς ἐν ἀνθρώποις παρεσχαμάτισται. *Diot. apud Stob. Serm.* 46.

‖ Τῶν μὲν φύσει τιμιωτάτων Ἄριστον ὁ Θεὸς, τῶν δὲ περὶ γᾶν καὶ τοὺς ἀνθρώπους ὁ Βασιλεύς, *Id. ibid.*

* Φύσει τοῦ γὰρ Ἀρχηγὸς πατὴρ υἱῶν, καὶ πρόγονος ἐκγόνων, καὶ Βασιλεὺς τῶν βασιλευομένων. *Arist. Eth. L.* 8. *c.* 13.

‖ Ἀκατασκεύως καὶ φυσικῶς συνίσταται ἡ Μοναρχία. *Polyb. Hist. l.* 6.

* *Sen. de Clem. l.* 1. *c.* 19.

the

the *Great Pattern* of *Juſtice* urges.

* Νόμος γάρ ἐστιν ἔπω φύσει κείμενος, ὡς ἀληθῶς ὑπὸ τὸν κρείττονα κατα-δεδηγμένος ἀκούειν τὸν ἥττω τὸ δὲ κρεῖττον τὸ ἐλευθερίας σύμβολον ποιῆται τὸ διαφθείρειν τὸν Νόμον, αὐτὸν ἐξαπατᾷ. *Ariſtid. in Orat. de Concord. apud Rhodios.*

* *That this is a Law ſet by Nature, that the Inferiour ſhould Yield Obedience to the Superiour; and if Any man ſhould Account the Abrogation of this Law to be a ſign of Liberty, he did deceive himſelf.*

I might Proceed to ſhew you out of Others, as particularly out of *Æſchylus*, ‖ That *Obedience is the Mother of Felicity*, and out of Another Author, * *That it is the Beſt and moſt Profitable thing in our Whole Life.* That *Theopompus* King of the *Spartans* ‖ *attributed the ſafety of SPARTA to the Obedience of the People ſo chearfully rendred to their Governours.* I might ſhew you out of *Xenoph.** *That the moſt eminent and powerful Citizens in Sparta ſhew'd themſelves moſt obſequious to the Magiſtrate, and by their Example Drew the Reſt to do the like, as knowing* Obedience *to be the greateſt* Good *both in* Cities, in Armies, and in Private Families.

‖ Πειθαρχία γάρ ἐστι σωτηρίας Μήτηρ. *Æſch. in Ἑπτὰ ἐπὶ Θήβας. v. 203.*

* Ἀρχέσθω τὸ κάλλιστον καὶ βιωφελέστατον. *Philo Jud. in l. de Joſeph.*

‖ Θεόπομπος ὁ βασιλεὺς τῆς Λακεδαιμονίων πόλεως τὴν εὐπορίαν, &c. *Plut. de prac. ger. Reip.*

* Ἐν δὲ τῇ Σπάρτῃ οἱ κράτιστοι, &c. *Xenoph. de Laced. Rep.*

I could have Proceeded ſtill, but that I think I have ſaid ſufficient to put this Northern part of Chriſtendom to the Bluſh: And ſhould we now but *Parallel* theſe few *Citations* out of *Heathens*, with That *Part* of the *Diſſenters Sayings*, ‖ which does *Abett*, *Promote*, *Incourage*, and in Concluſion *boldly Juſtifie* The *Unparallell'd Murder* of the *beſt* of *Brittiſh Princes*, The ROY-

‖ This is *God's Cauſe*; and if our *God* hath *Any Cauſe*, *This* is *It*: And if This be not *God's Cauſe*, *then God is no God for Me*; *but the Devil is got up into Heaven.* Diſſenters Sayings, p. 8.

The *Cauſe* you manage is the *Cauſe* of

ROYAL MARTYR CHARLES the FIRST. It is to be ſuſpected, That the *Principles* and *Practices* of our late *Thorough-Goſpel-Reformators*, would be an *Abomination* and a *Stench* in the *Noſtrils* of a *Plain Down-right Moral Heathen.*

God; the *Glory* of *God* is embark'd in the ſame Ship in which *This Cauſe* is. Diſſ. Say. 41. *E. Calamy*'s Serm. to the *Peers. Jan.* 15. 1643. p. 53.

He that Dyes *fighting* the *Lords Battel*, Dyes a *Martyr.* ib. p. 57.

It is *Commendable* to *fight* for *Peace* and *Reformation AGAINST* the *King*'s Command. *Calamy*'s Sermon, *Dec.* 25. 1644. p. 29. ibid.

If I had taken up Arms againſt the *Parliament* in *That War*, my *Conſcience* tells me I had been a *Traytor*, and guilty of *Reſiſting the Higheſt Powers.* Baxter's H. C. W. p. 433. Diſſent. Say. p. 38.

——And I cannot ſee, That I was miſtaken in the *Main Cauſe*, nor *Dare* I *Repent* of it, if it were to do *Again* in the ſame State of things. Id. ib. H. C. p. 486.

I conclude therefore this Third General, with this Aſſertion: That *Honour*, *Subjection* and *Obedience* is *Due* to *Sovereigns*, or *Civil Parents*: and That by our *Saviour's Example*, The *Doctrines* of his *Apoſtles*, The *Affirmation* and *Practices* of *Primitive Fathers*, and *Chriſtian Writers*, and (in fine) by the *Univerſal Conſent* of *Nations.*

But I am ſenſible How Time Paſſes, I ſhall therefore briefly Deliver what I have farther to ſay under theſe Two Heads.

I. Repreſenting the *Dangerous Conſequence of Diſobedience.*

II. An *Exhortation to Loyal Duty.*

1. I will Repreſent the *Pernicious Conſequents* of *Diſobedience* to our *Civil Parents.*

In explaining whereof, I might (by way of Argument, *Ad Hominem,*) Recollect the Hiſtory of the *Late Unnatural Wars*; Which *made* ſo *Many Children Fatherleſs*, and *Mothers Childleſs*: And *All* this *Owing* to the *Inſolent* and *Diſobedient Humour* of a *Rebellious Club* of *Sons* of *Belial.* Men who had *made Shipwrack of their Faith and Allegiance both at once*; And had *Voted*

Voted It *Religion*, To commence *Daring* and *Barefaced Traytors*; -------- had *Affirm'd* It *the Cauſe of Chriſt*, and of the *Goſpel*, not only to *Blaſpheme*, but even to *Oppoſe God* and the *King*: The *Firſt*, By entring into *Solemn Covenants and Engagements*, *Contrary* to former *Oaths* and *Tyes*. The *Latter*, By *appearing* in the *Field Againſt Him* in *Pitch'd Battels*, and *Declaring themſelves No longer His Subjects*, but *Their Sovereign Lucifer's*, by *Proclamation* of it Made from *Mouths* of *Cannons* and *Guns*.

I might come *Nigher Home*, and mind you of the Particular *Devaſtations* and *Ruines* which *Rebellion* wrought within the *Sphere* of *Tour Nativity*. Wherein, though the *Loyalty* of your *Anceſtors* was *Exemplary*, yet the *Victrix Cauſa*, (I tranſlate it) the *Rebel Cauſe* then *Prevailing*, and (as it is *Monumentally phraſed ready to my Hand*) BY PERMISSION OF HEAVEN, HELL HAVING THEN BROKE LOOSE, And the *Fiends* and *Furies* ſtalking about in *Garb* and *Habit* of TRUE-KIRK-REFORMERS, Armed *Cap a pe* to oppoſe *All* that was *Sacred*, the moſt *Fervent Loyalty* (from That Day forth) became but *purely Paſſive*; and the moſt *Faithful Subject* could but *Gnaſh* his *Teeth* for *Anguiſh* of *Heart*, and ſay with the *True Trojan* in the *Poet*,

---------- *ſi Pergama Dextrâ*
Defendi, &c.

Should I repeat the *Hiſtory* of the *Sieges* of That *Loyal City*, not omitting the *Courage* of the *ſofter* (ſcarce the *Weaker*) *Sex*, ſhould I tell you of the *Undermining* of the *Walls* by *Scotch-men*, and the *Betraying* of the *Garriſon* by *falſe-hearted Engliſh-men*; It would be a *Tragick Story*, I confeſs, and a *Too Full Demonſtration* of the *Pernicious Iſſue* of *REBELLION*.

But

But I muſt change this Topick, for one of Another Nature in the Caſe, having Regard to the Place wherein I now ſtand.

To the Scriptures therefore is my Appeal.

You cannot be unmindful of the Diſmal End of *Corah*, and his Company: A *Death* ſo *Amazing*, that in *One Circumſtance* it out-went even the *Vengeance* upon *Sodom*, and the *Cities* of the *Plain*; for whereas after the Cry of that Place had Reach'd Heaven, yet ſtill we find God, at the Inſtance of his Servant *Abraham*, Inclinable to have ſpar'd It, *If but Ten Righteous could have been found within it:* On the contrary, upon this *Mutiny* againſt *Moſes* and *Aaron*, we find *no ſuch Overture of Mercy*, but that *Moſes* as ſoon as he had *ſeparated* the *Loyal* Part of *Iſrael* from the *Rebel*, the *Earth* (to the Aſtoniſhment of the Beholders,) Immediately *Lodg'd 'em in her Bowels.* Which *Exemplary Animadverſion* on *Rebellion* the *Pſalmiſt* (himſelf a *King*) makes this *Remark* on *Pſal.* 106. 17, 18. * *The Earth opened and ſwallowed up Dathan, and cover'd the Company of Abiram. A Fire was kindled in their Company: the Flame burnt up the Wicked.*

* Terra ſtatim fauces ſuas in *Populi Diviſores* aperuit, & Contemptores Mandatorum Dei Avido Ore Abſorbuit. Intrà *Momenti Spatium* ad tranſglutiendos Prædictos Terra Patuit, Rapuit, Clauſa eſt. Et, nè Beneficium de Mortis Compendio conſequi viderentur, dum *non* eſſent *digni vivere*, iis *nec mori conceſſum* eſt: Tartareo carcere ſubitò clauſi, ante ſunt Sepulti quam Mortui. *Optat. lib.* 1. *contra Parmenian.*

But to paſs from This, and omit All Precepts in the Old Teſtament, concerning Obedience to the Lord's Anointed, and the Threats Denounced to the Contrary.

That ſingle Text of St. *Paul*'s flies like the Flaſhes of the Infernal Fire, in the Faces of Guilty Perſons. *He That Reſiſts, ſhall receive to himſelf Damnation.*

Now If any Man be ſo Inſenſate, as to Court the Society of the Devil and his Angels, thoſe *Primitive Patterns* of *Rebellion*; ſo Fool-hardy, as to think it a

Piece of Gallantry to Conteſt with Everlaſting Burnings; Let him ſet up for Treaſon, if he think fit; His Reward is aſſign'd him, By the Mouth of two Apoſtles, St. *Paul* and St. *Jude:* But 'tis ſo Diſmal, That *my Tongue lists not to utter it.*

I proceed therefore in the Next Place to Exhort to the *Duty* of Firm *Obedience* and *Subjection* to our *Sovereign.* In which Particular, If it be ſhorter than Intended; know, 'Tis the *Preſumed Fidelity* of You my *Country-men,* That makes me ſo. For while I preach this Doctrine to Others, who by Accident are Hearers, I do but *Exemplifie* and *Illuſtrate Your Characters* to the *World.*

Indeed, This Argument of *Subjection* and *Obedience* would admit of Many *Motives.* In *Scriptures* you know, as I have Already ſaid, They are ſtiled *Anointed,* yea and *Gods* too. In *Scripture* you find frequently *God* and the *King* ſo nearly *Joyn'd:* 1 Chron. 29. *v.* 20. We Read that *All the Congregation Worſhipped the LORD and the KING. Solomon* commands his Son, *Fear Thou the LORD and the KING.*

'Tis true, In the 8. of *Iſaiah,* You'l find mention of a ſort of People, who ſhall *Curſe their KING and their GOD.* And the falſe ſuggeſtion againſt *Naboth* Ran, *That he blaſphemed GOD and the* KING. As if the *Honour* or *Diſhonour* of the *Former,* were *Included* and *Implyed* in the *Latter.*

Nay, To endear our *Obedience* to 'em more, The *Scriptures* ſtile 'em *The Breath of our Noſtrils;* and expreſly tell us, That *They are worth Ten Thouſand of Us.*

But above All, there is a Text, [*Iſaiah* 49.] Wherein 'tis promis'd for a *Signal Bleſſing* to the *Church* of *Chriſt,* That KINGS *ſhould be their Nurſing Fathers,* and

and *QUEENS their Nurſing-Mothers.* To which I would ſubjoyn that of the Prophet *Malachi*, by way of Inference. A *Son Honoureth his Father*: *If the King then be Our Father, where is His Honour?*

But methinks I might ſuperſede All this. And if *Scriptures* and All other Writers were, and ever had been ſilent in the Matter; Yet ſurely we of *This Iſland* have an Argument for Paying *Honour* and *Subjection* to *Our Moſt Gracious Soveraign*, beyond *All Nations under Heaven.* The Argument is SACRED, 'tis no leſs than his MAJESTY *Himſelf.* A Prince ſo much a *Mirror* of *Mercy*, *Clemency* and *Goodneſs*; That had he not had a *Father* before him, of whom I'le only ſay, in the words of the *Author* to the *Hebrews*, OF WHOM THE WORLD WAS NOT WORTHY; It had been Impoſſible to find *Our Soveraign*'s Parallel in Hiſtory, though we *Ranſack'd* and carefully *Peruſed* the *Annals* of *All Times* and *Nations.*

And yet even againſt this SOVERAIGN GOODNESS, there have of late been found *Bloody* **Conſpiratoꝛs** and **Aſſociatoꝛs**; which ſhould be Argument to *Us* to *Double* and *Treble* our *Obedience* and *Duty* to Him. We that have ever been Faithful, ſhould for this very Reaſon be much more ſuch in *This Juncture* and *Emergency.* And foraſmuch as by a MIRACULOUS ACT OF PROVIDENCE the *Conſpiracy* has been diſcover'd, ſo *Bloodily form'd* againſt *that* SACRED LIFE, and in IT againſt US ALL.

Let Us with Hearts lift up to Heaven, Adore God's *Infinite*, *Unſpeakable Goodneſs* to *this Nation*, In the *Timely Prevention* of the *Snares* of *Death* laid for *Us*; Since I may be bold to ſay, That *our Own Lives* were more Truly *bound up in the Life of Our Soveraign*,

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than *Jacob's* in the *Life of Benjamin.*

To That *onely Wise* and *Gracious God* therefore, who has in *All Ages* shew'd his *Power* and *Mercy* in the *Miraculous* and *Gracious Deliverances* of his *Church*, and in the *Protection* of *Righteous Kings*, Professing his Eternal Truth, against the *Wicked Conspiracies* and *Malicious Practices* of *All* its *Enemies:* To That *God*,* I say, who has so lately by an *Overbearing Providence* Discovered the Snares laid against His *Anointed*, and in *Him* against *Us All.* To God alone, Three Persons, yet One Undivided Substance, be Ascribed, as is most Due, All Honour, Praise, Might, Majesty and Dominion, both Now and Ever. *Amen.*

* The Fire at *New-Market*, and the happy Change of the Wind next day after it.

F I N I S.